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WEEKLY REVIEW.

—We have seldom seen a more reckless falsification of our language than in the following from the *Times of India*, by the author of "Whims of the Week :"

"Judgments are gladdening the hearts of many people. A number of Roman Catholics in America being engaged, according to the *Bombay Guardian*, "under the leadership of their priests, in the grossest, Anti-Christian Idolatry, 'the worship of God under the form of Bread,'" were very properly and satisfactorily burned to death. It is truly interesting to note how these gross idolaters got a foretaste of Hell-fire in this world. And what is worthy of grateful recollection is that this was not the first time that a congregation of Anti-Christian idolaters was burnt up.

There cannot be a surer token of a depraved mind than for a man to rejoice over a calamity like that reported from Massachusetts. The man that can do this, is about as near being a fiend as a man can well be. Yet it is nothing less than this that the writer of "Whims of the Week" is pleased to attribute to the *Bombay Guardian*. We have had a large experience of calumny, but we do not know that any thing worse than this has been said of us. There was not a word in our notice of the calamity that could authorize such a criticism. We saw the Hand of God in this calamity and in that of Santiago; and in love to those who are in the same grievous error, we pointed it out, that they might be led to reconsider their ways and find out what Scripture says regarding them. A judgment of God executed in providence is at once an expression of wrath and of love; of wrath against the evil, and of love that others may profit by the warning. God might reserve his judgments till the last day, but in this case the doom would be terribly enhanced. Whom the Lord loveth he chasteneth. God has no pleasure in the death of the millions who this day are engaged in the gross idolatry of worshipping God under the form of bread; and therefore he has permitted these appalling events to take place. We do not for a moment deny that calamity is common to all men, and we do not claim that the true people of God may not sometimes be overtaken by wholesale destruction. But in what is usually called 'a judgment of God' there is the distinct and open violation of God's commandment on the part of those that suffer, leading as to take this view of it. In Acts xii 23, we have a notice of the judgment executed upon Herod, because he gave not God the glory when his flatterers were making him to be a God. He died, as Josephus tells us, by a terrible disease, (of worms). A true servant of God might have died by the same disease, glorifying God. It was Herod's public sin, the culmination of a long course of wickedness, that gave the character of judgment to the stroke that cut him down. God is now teaching men, as He taught them of old, that He will not suffer his glory to be given to another. We observe that Father Prineau, who preached the funeral oration over the bodies of the burned, used this language: "The exterminating angel has passed through your midst."

—The recipe for editing a comic paper seems to be this: When wit is wanting, put in lies. We were told the other day that Moody and Sankey were in India. It must be so, for it was in the paper. We turned to the paper and found an extract from the *Figaro*, telling of the arrival of Messrs. Moody and Sankey, by the P. and O. steamer *Malwa*, with a number of details. The editor of the *Figaro* must be of the opinion that any thing is good enough for his readers, provided it is not true.

—"Save France in the name of the Sacred Heart." This was the prayer offered up the other day when the Archbishop of Paris laid the foundation of a new church in Montmartre. This formula is substituted for the name of Jesus "the only name given under heaven whereby we may be saved." The Sacred Heart is as indefinite as you please, and the worshipper may understand by it any thing or any one that he fancies. We met with a little tract the other day, distributed by Roman Catholic priests, calling upon the reader to consecrate himself to the Sacred Heart. What possible advantage can there be in such a deviation from the language of Scripture? The name Jesus Christ directs our attention to a person; the Gospels make us acquainted with that person, in his humanity and in his divinity; consecration to Him is an intelligible thing, and implies that His will, revealed in the Scriptures, is to be our will.

The Bombay Guardian.

SATURDAY, JULY 10, 1875.

CHRISTIANITY AND CHRIST.

The *Indu Prakash* professes to have received from England, a letter written by one who calls himself "Physician and Surgeon," giving such a horrible picture of the state of society in Europe, that the letter cannot be published. From the description given we should infer that the letter itself must have emanated from a brothel. Yet even this sort of testimony does not seem to come amiss to our contemporary:

"It is from the beginning to the end a string of dirty words and phrases,—so dirty indeed as to make the hair stand on end. The burden of the whole, however, is that Christianity has given rise to and resulted in the most abominable vices, which pervade the minds and actions of both sexes and all classes and ranks of people in Western Europe, and that all "moral Mahomedans, Hindoos and other Indians should resist such vile and degrading doctrines," "as may be thrust upon them by any white-faced strangers," "and cling to their truthful morals." Assuming "Y" to be a lover of virtue, we wonder to what height vice must have reached in Christian England that it could provoke any Englishman to write such a letter as we have referred to."

The *Bombay Gazette*, after quoting the above, remarks:

"The stuff contained in the *Indu Prakash's* correspondent's letter is, we know, the kind of scandal about Englishmen which people, themselves full of vices, love to listen to in order that they may lay the flattering unction to their souls that they are better than their neighbours, or at least as good. It is humiliating to see Christianity thus dragged through the mud at the heels of a native paper; but fortunately the members of the ruling race are not yet so devoid of honesty, truth, and other virtues taught in their Christianity that their conduct cannot daily show even the biassed natives of this country how villainously false is the statement made by some half-bred that 'Christianity has given rise to and resulted in the most abominable vices.'"

The *Bombay Gazette*, however, in the same issue, goes into a calculation to show that each convert to Christianity made in 1873 in India cost about £94. Say, in round figures, £ 100 for every man, woman or child received into the fold of the Christian church. We infer from the way in which this matter is put, that this is thought to be a very large sum to pay for the conversion of a Hindu to Christianity; and that what Christianity can do for a man is not equal to the sum that is paid. Now it happens that there are converts who estimate so highly what Christianity has done for them, that rather than forego these advantages they would reject not merely the entire sum spent on Missions to India in 1873, but all that has been spent on them from the beginning. The point to be noted is that they have found not merely Christianity but Christ. A man finds in Christianity what his inclinations and his faith permit him to find. Two thousand years ago it was not much for a Roman to find a home in England. With a bow and arrow he might eke out a tolerable subsistence, with the skins of animals he might in some degree protect himself from the cold, and a cave would give him shelter. But in process of time there came men then who were persuaded that England had more than appeared on the surface, and who had higher inclinations than to live as savages. We are quite ready to admit that there is nothing in the mere name of Christianity to make a man 'healthy, happy and wise,' and that the majority of people in England know very little of its true power and excellence. Further than this, we admit that *as men are constituted*, the religion of Christ is distasteful to men, and is almost invariably rejected, resisted, fought against, before it is received into the heart. Christ knew this perfectly. At the close of his ministry, it was said of him, "Though he had done so many miracles before them, yet they believed not on him." "Ye shall be hated of all men for my name's sake." "Light is come into the world, and men love darkness rather than light, because their deeds are evil." What is the meaning of the great revival of religion now witnessed in London and throughout the British isles? It is that many thousands of nominal Christians have received a little more of the testimony of God's word concerning their sinfulness, and have been made to realize their need of a present, divine Saviour, have submitted to Christ and are now rejoicing in the new life of "righteousness, peace and joy in the Holy Ghost," that has thus come to them. The educated men of India are gradually getting their eyes open to the fact that Christianity does not mean Christ, and that conversion is just as necessary for the European as for the Hindoo. Great attempts have been made by Christians of the outer court to make them believe that missionaries were a fanatical set of men, far from being true exponents of Christianity; but there is reason to hope that the truth is now dawning upon their minds, and that they are coming to perceive in Christianity something more than that comparatively feeble power to influence and elevate, that they see in the great body of nominal Christians.

To come back to the £100 a picce. One would suppose that the slave trade was carried on by missionary societies, unless a man were pleased to take the alternative that the £100 represented the price paid for the manumission of the slave. We submit to our contemporary that the Christians who give half a million sterling annually for the support of Missions in India, give it ungrudgingly, and that it is not with them a question how many converts are made annually, their special concern being to render obedience to Him who commands his people to go into all the world and preach the Gospel.

Half a million for missions, and 120 millions for intoxicating liquors. If we regarded the liquor traffic of Great Britain as an arrangement for destruction of the bodies and souls of men, its success would be found far greater than that of missions whose object is to save men for time and eternity.

There was a convert in Burmah, some years ago, San Quala, who was the means of the conversion of 3,000 Karens to Christianity in one year. Looking at the matter from the most secular point of view, before you can tell the value of your convert, you must wait and see his whole life and the lives influenced by his life.

If Christianity were to make its way in India so as to be able to say as Julius Caesar did in England, *Veni, vidi, vici*, then it would appear that the people of this country had predilections for truth and righteousness such as no other nation had shown, and such as were declared by the Bible to be non-existent on the earth. The dislike to the Gospel, the preference of the grossest heathenism to the teachings of Christ, shown by the people of this country, are only what the Gospel itself leads us to expect. As the Jews said, 'Not this man, but Barabbas,' so the Hindoo, after reading the Gospels, says, 'Not Christ, but Gunputi.' The Gospel is a test before it is a means of salvation. It is God's message to mankind; if men were characterized by heart loyalty to God and to truth, they would recognize the divine origin of this message and receive it gladly; but they are not characterized by such loyalty; it remains that in every land there must be, before the triumph of Christianity, a more or less prolonged opposition to it.

It may be as well to state that the writer, though a missionary, is not connected with any mission that derives its funds from England or America.

PAUL, THE CHRISTIAN'S PATTERN.
XVII.

We propose now to consider those facts in Paul's life about the blamelessness of which some have entertained doubts.

First, there is the sharp contention between Paul and Barnabas regarding John whose surname was Mark. On a previous occasion, Mark had set out with them, but after having accompanied them for a short time, he lost heart, his ardour cooled, the difficulties appeared to him too great, at all events, for some reason or other, he left them. When they were about to set out on the second itinerancy (some years having elapsed in the interval) Barnabas wished to take his relative Mark with him. Paul decidedly objected. Barnabas did not see the force of Paul's arguments and still maintained that Mark should go with them. Paul we may suppose spoke somewhat after this manner:

"There is a principle involved in this matter. Nothing less becomes a Christian than instability, especially when a ministration of the Gospel is committed to him. What would be thought in the Roman army, if a soldier, sent forth with others on an expedition of much hazard and difficulty, should leave his comrades and return to headquarters? It would be regarded as a very serious offence, and the authorities would feel the need of expressing their displeasure in such a way as to hinder others from following the example. The cause of the Lord Jesus is more important than that of the Roman Imperator; and I therefore think that Mark is not the one who should be chosen to accompany us."

Barnabas.—All that is true enough and I admit the force of your comparison. But brother Mark has seen his error and truly repented of it. He is desirous of showing us the reality of his repentance, and I think we should give him the opportunity. I believe he is the best man we could have to go with us.

Paul.—I cannot consent to it. What is the use of probation, if when we have tried a man and found him wanting, we should act as though he had never failed. I do not think, it is the will of the Lord that your nephew should go with us. Silas is a dear Christian brother against whom no man can say any thing, and he is the one to go with us. Mark preferred the home work to the foreign, and he should be allowed to prosecute it.

Barnabas.—My dear brother Paul, if you will pardon me for saying it, I think you show a little, too much self-will in this matter. If our Lord Jesus Christ has received his servant Mark back, and extended to him his forgiving love, is it becoming in you to put a stigma upon him at this time, by rejecting him?

Paul.—Jesus has forgiven him, no doubt, but I do not see it to be the will of the Master that Mark should accompany us on this tour. You are afraid of hurting Mark's feelings; but in a matter of this kind it will not do to be swayed by considerations having regard to the feelings of this or that brother. None of us liveth to himself. We must seek first and seek ever the will of the Master, which is, the good of the cause. Believe me, it is better that Mark remain behind this time and Silas go as our minister.

Barnabas still insisted, but Paul was inflexible. Each of them was thoroughly persuaded that he was right. Neither of them would recede from his position. We can imagine now some third brother intervening, perhaps old Ananias.

Ananias.—Dear brethren, I beg of you, be at peace. Peace is too great a treasure to be sacrificed lightly. It may cost you, brother Paul, something to give up your feeling on the subject; or it may cost you, Barnabas, much to give up your wish to have Mark with you; well, by giving up that which you have at heart, you will both of you show how dear to you is peace. Who now is to have the privilege of being first in this matter of concession? Is it Paul? is it Barnabas? which?

Paul.—Dear Ananias, you do not understand the matter. The question relates not to my will, but to the Master's will. We must take Silas.

Barnabas.—It is not the will of the Lord that Mark should remain behind. I am convinced of it. I am very sorry to differ from Paul and to seem to be contentious, but Mark must go with us.

They parted for the night. The next day Paul met Barnabas and said to him: "Let us divide. You go to Cyprus, taking with you whom you like; I will take Silas and go to the continent." Well, says Barnabas, I think that is the only solution of the difficulty. And so they settled it. Thus instead of one missionary party, two were formed. Thus we see why the Lord did not bless the recommendation of Ananias. If Barnabas had given up Mark, or Paul had given up his opposition, there would have been only one expedition. The whole was ordered for the furtherance of the Gospel. And the Lord saw fit to separate Barnabas and Paul, that the latter might be more free for the grand enterprize that burned in his heart. We hear little more of Barnabas; but we hear much of Paul, and eventually we find Mark labouring with him and greatly prized.

GLEANINGS IN EPHESIANS.

Rooted and grounded in love. iii.'17.

The love here spoken of is Christ's love to the believer. As the tree demands soil into which it may plunge its roots and thus be held in a tight embrace, while its leafy top is swayed by the breeze, so the believer is inracinated in the love of Christ. And the same soil that gives the tree its stability, imparts to it the life-sustaining juices. It is of vital consequence that the connection between the tree and the earth should be close; weaken this and the whole tree becomes a failure and falls an easy prey to the first wind that blows. As each particular tree is rooted in the soil, so the multitude of stones in a building rest upon a foundation course. Thus it is not merely Christ's love that holds the believer, but the mutual love of believers that binds them together.

To comprehend. 18,

It is only as we are in vital union with Christ that we can understand the love of God. We apprehend it only as we receive it. To know about it is not to know it.

With all saints.

It is not by separating ourselves from the society of believers that we attain to the knowledge of Christ. We must receive it with them. Nor must we be exclusive; we must cherish the society and fellowship of all saints, saints of all conditions, and seek it for them as for ourselves.

What is the breadth, length, depth, height.

Astronomers have lately made great discoveries as to the dimensions of the universe. That which was once immeasurably distant is now comparatively near. Millions have to be multiplied by millions of miles, as we advance in either direction, and we do not get any nearer the limit. The prayer is that God will grant us to know the love of Christ, whose immensity is greater than that of the material universe, and passeth knowledge, so that however much we may know of it, there is more to follow.

All the fulness of God.

As we are filled with Christ's love we are filled with all the fulness of God, for God is love. And we are filled with the fulness of love when we believe that fulness of love is offered to the unworthy, even to ourself, and consent to be swayed by that love in all things, and look for it with unwavering confidence; though it may please God to test our faith before he rewards it. This is a marvellous word of God, and shows us that the transforming power of the Spirit brings the believer into such an adaptedness for the reception and revelation of God in this world, that the petition is not greater than the possibility. What precludes the manifestation of God is the retention of some elements of selfishness.

Epitome of News.

Saturday, July 3.

—*Times of India*; Simla: "The official telegraphic information received to-day states that the King of Burmah refused to allow the passage of British troops through his territories in case of need. The Government is in communication with the Home Government relative to the action to be taken."

—The *Lancet* warns the public against the habitual use of chloral, "In some cases, the use of it has resulted in death in healthy persons, and in other cases its action has given play to diseases, which have proved fatal, although without its aid they would not have done so."

—The Ocean carrying Trade from Bombay to Europe and America for the year ending June 30th last, gave employment to 206 steamers, averaging 263,532 net tons, and 90 ships averaging 100,858 tons. There were 852,962 bales of cotton shipped by steamers, and 453,861 bales by ships. Seeds occupied a very prominent position in the exports, for 1,664,450 cwts. were shipped to Europe, and 334,25[illegible] cwts. to America. Wheat figures as 531,275 cwts, a[illegible] to Europe,

—The Drawing School of the Sir J. J. School [illegible] Arts, is attended by 45 morning students, and 33 da[illegible] students, in all 78; of these 30 are Hindoos, [illegible] Parsees, 11 Portuguese, 8 English, 5 Jews, and [illegible] Mussulmans. The wood engraving department con[illegible]tains six students, all of whom are stipend holders, The decorative department numbers eleven students, of whom five are stipend holders; four hold Surat scholarships, one holds a Rao of Kutch scholarship, and one is the Sassoon scholar. In the sculpture department there are six students, of whom five are stipend holders. Altogether there are 101 students in all the departments.

Monday, July 5.

—Mr. Mullens, Engineer, has lost his life at Carwa[illegible] by a gun accident.

—*Indian Statesman*: "It has recently been judi[illegible]cially decided by the Calcutta High Court that 'persons accepting an invitation at their neighbour's house, and afterwards failing to attend, cannot be held liable to recoup the entertainer for the price of the food unconsumed on account of their absence.' The Moonsiff of Moonsheegunge near Dacca, in whose Court the entertainer originally brought his suit, had thought otherwise, and delivered his judgment in favour of the plaintiff. The case came up on appeal to the High Court and the learned Judge who reversed this absurd decision, playfully remarked that if the Moonsiff's law were correct, 'the risk of accepting invitations would be very serious indeed.' It is, however, a grave matter to think that such a decision should even be possible at the present day when the subordinate Judicial Service is recruited from among the most accomplished of the graduates of the Calcutta University."

—*Lucknow Witness*: "According to the Madras *Native Public Opinion*, which seems to be well informed on the matter, the administration of [illegible]

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Hindoo temple funds in Southern India is in a very bad way. "The whole is a chaos of rank corruption and mismanagement." "The District Committee has become a bye-word among the people for everything low and degrading and the trusteeships of pagodas have become the subjects of speculation by those who, having exhausted all other means of livelihood, look to the impoverished pagodas for making their fortunes." "The people at large are perfectly apathetic to this state of things." In short it appears that since, by the Religious Endowment Act of 1863, the pagoda property was turned over by the Government Revenue Boards to Native Committees and Trustees, it has been most shamelessly plundered, so much so that it needs but a few years more of this same regime to put the matter past remedy."

—We learn from the same that the Rev. J. M. Thoburn has been preaching at Darjeeling, with much success, many having turned to the Lord. Ministers of different denominations co-operated.

"There are about five hundred English soldiers at Darjeeling, but although the commanding officer was quite willing that services should be held among them, and the use of the theatre was obtained for preaching, yet the attempt had to be abandoned, for reasons best known to the Chaplain of the station. "We are constantly told that Government must maintain religion" by keeping up an ecclesiastical establishment, but it is a painful fact that this very peculiar kind of maintenance is more apt to hinder than help any religion which assumes to be in earnest in trying to do good to the souls of all men.

Tuesday, July 6.

—*Times of India:* "To complete the proposed network of railways decided upon several years ago, the Supreme Government will, it is thought probable, cause the railway line to be extended from Nagpore to Raepore and thence ultimately eastwards to the sea. One branch of this line may terminate in Calcutta or False Point; the other, it is proposed, should end in Bimlipatam or, what is still better, at Vizagapatam."

—The *Gujarat Mitra*, on Shakespeare: "He is a person worth his weight in gold, a most useful member of society, a most useful man to his country, in whom Shakespeare has breathed a spirit of truth and of love and of humanity, and who has made great acquaintance with the characters in the best and greatest novels. Such a man is hard to deal with, but, nevertheless, he is gentle as a child, loving and kind, respectful to the fair sex, and ready to sacrifice himself for the service of others. They are many men of this sort, but our conntry requires more of this stamp, men who are both imaginative and practical, in order to give spirit and life to a nation."

—The Bombay correspondent of the *Pioneer* tells of a teetotal stair case: "The Bombay Club have had to bear some little delay in leaving their present rooms. The new Club house stands next to the French Bank. The rooms are large and high, and the walls and ceilings have already been decorated with designs in light, bright colour. But the architect of the house must have been a native or teetotaller, for these big rooms are on the first floor, and the staircase that leads up to them, or rather leads down from them, is a standing danger, in its precipitous descent, to wine drinkers."

—*Advance:* "If any one supposes that because the "peculiar institution" has ceased to exist on this continent, the "sum of all villainies" is everywhere banished from among men, it is a wide mistake. The system of slavery and the slave-trade continues to be the seemingly immedicable "open sore of the world." Nor is it easy to convince one's self that the leading governments of Christendom have, even of late, done all that they might to end the horrible business. From Madagascar, however, so recently won, in part, from the darkness of paganism, there comes a ray of light. The Queen (God bless this Christian Queen!) has issued a proclamation immediately liberating all slaves imported into the island since June 7th, 1865. "And further," the proclamation reads, "If any people are found concealing recently imported Mozambiques, with intent to hold them in slavery, and do not liberate them to become free people, according to my command, I will have such put in chains for ten years."

Wednesday, July 7.

—A writer on 'some corruptions of the Press' in *St. James's Magazine* says:—"It appears to be becoming rather a common practice for the directors of joint stock companies to endeavour to convey to the public a favourable idea of the position and prospect of their concerns by having reports of their meetings inserted in the newspapers, and paid for as advertisements, without anything to indicate that the reports are not published simply as matters of public interest.

—An accident which might have been attended with serious consequences occurred at the Aligarh railway station very early on Friday morning. A European driver, having to wait for the arrival of some other train before he could proceed, lay down to sleep on the wall enclosing the platform well, and accidentally fell in. The well is about thirty feet deep to the water, and we understand, contains twenty feet of water. A rope with a lantern attached to it was almost immediately passed down, but this effort to assist the man elicited no response from him. The night station master then had himself let down, and found the driver holding on to a slight ledge round the well with the desperatibn of a drowning man. He fastened the suspended rope round the driver, taking his position at the ledge until the rope could be again passed down. The night station master, who, we believe, is only assistant station master, deserves great credit for the prompt and calm manner in which he rescued the fallen man, who is very little the worse for his ugly fall.

—*Advance*, letter from New Zealand, "It is claimed by many that the natives of New Zealand are the most intelligent, the finest appearing, the best developed of any of the inhabitants of the Islands of the Pacific. Be that as it may, there is no denying the fact that thay are a very interesting people; that many of their chiefs are noble-looking men; that they have shown themselves to be a warlike people; and that in many ways they have shown mental capacity. I find the colonists here almost without exception willing to admit that in the war they had, with the natives some ten or twelve years since the Maoris, showed themselves by far the best soldiers, and that in some cases they came out ahead, in contests where the English forces far out-numbered the natives.

But like the natives of the Sandwich Islands the Maoris are rapidly becoming extinct, and mainly from the same cause, the use of intoxicating drinks. Although it is a law of the colony that no one shall sell liquor to a native, no attention whatever seems to be paid to it. It is the opinion of many that the Government not only winks at this disregard of the law, but actually encourages the sale of liquor to the natives.

The natives, and especially some of their more intelligent chiefs, are beginning to realize their danger in this direction and are trying to adopt measures for the suppression of drinking. A meeting numbering about three hundred natives was held in the Temperance Hall at Tanrango, on Sunday afternoon, January 3, 1875.

Thursday, July 8.

—*Bombay Gazette:* "Yesterday's mail brings a list of the commercial failures which had taken place at home, counting from Messrs. J. C. im Thurn and Co.'s stoppage to the time of the mail leaving, and numerous as they appeared when reported here by telegraph from day to day, their magnitude is more apparent in a condensed form. The list, which we append, gives the enormous total of £20,975,000 to which we may add quite another million for stoppages reported since the mail left; or, in other words, a total in round numbers of twenty-two millions sterling of liabilities. A large proportion of these arise from losses in connection with the East, and although Bombay, we believe, has been singularly fortunate in escaping direct loss by the failures, there can be no doubt that our import, and to a lesser degree, our export trade, has partially assisted to the first loss. Commercial writers from time to time have not failed to call attention to the reckless way in which business has been pushed of late years; but their warnings have apparently passed unheeded, or possibly the mischief had already gone too far with the firms to which they were more particularly addressed, and so came too late to avert the impending evil. Nothing, however, appeals so directly to the understanding of commercial people as a plain statement of figures, and the lessons read by our list are too plain to be overlooked."

One of the firms has failed for five millions Sterling; two for three millions each; one for two and a half.

—Mr. Shankar Pandurang Pundit refused to leave a railway carriage at Lanowlee to enter another, and was forcibly made to do it. The carriage was to be made a reserved carriage for ladies. When there are no ladies needing reserved carriages, none are reserved for them; but when they are needed, gentlemen are asked to sit elsewhere and a board is affixed intimating that the carriage is reserved. Mr. S. P. Pundit has spent a year in asserting his supposed right to keep his seat under the circumstances. Yesterday, in the High Court, the Chief Justice Sir M. Westropp dismissed the appeal with Costs, and with a remark not very complimentary to Mr. S. P. Pundit.

—"Churchman" in the *Bombay Gazette*: "Does the Rev. Luke Rivington know that among the works recommended by his own order, the Cowley Fathers, to the seeker after the Truth, is the *Golden Gate* by the Rev. S. Baring-Gould? The inquirer opens the book at page 175 in order to discover whether his new teachers are Protestant. He reads: "The Church of England is nothing of the sort, and she never calls herself so." He finds Protestants compared to "wolves," and their principles to "wolfish propensities." At page 182, the figure is changed, and the Protestant element in the English Church elegantly compared to an attack of "measles!"

"I find that he "protests" against transubstantiation. Is he sincere? In another of the treatises which have received the approval of these Fathers, entitled *Great Truths*, I read as follows: "Kneel low as the Priest repeats the words of Consecration which convert the bread and wine into the Body and Blood of your Lord." The *Golden Gate* (page 50, part 3) teaches the very same doctrine, and also prescribes as "acts of adoration" the identical forms which appear in the well-known Roman Catholic book of Devotion, the *Garden of the Soul*, p. 60!

"I may say, generally, that there is no part of the Romish system which is not taught in the publications recommended by the Cowley Fathers. They teach that there are seven sacraments. They advise periodical confession to a Priest, going so far as to maintain that those communicants who have hitherto done without it "might do better if they had this means of grace." (*Plain Guide*, p. 57 also—*Eight Reasons why those who receive the Blessed Sacrament should go to Confession.*) They advocate pilgrimages to sacred spots, as religious acts. They prescribe rules for the use of a rosary of beads as an aid to devotion. They adopt wholesale the characteristic offices of the Roman Church. And the writers of Mr. Rivington's school have always allowed the primacy of the Pope, "the head of the Catholic world," as Dr. Newman, while an Anglican, styled him."

—The Ganges railway bridge was officially tested on Monday last, and will be open for railway traffic on the 15th instant.

—Authentic information was received yesterday by telegraph from London that, according to present arrangements, H. R. H. the Prince of Wales will land at Bombay on the 8th of November. We may remind our readers that the 9th of November is His Royal Highness's birthday.

—*Times of India:* "It has often been said that, whether at the Equator or at the Pole, it is always found that teetotallers get along better than moderate drinkers. This fact was alluded to in a debate on the value of alcohol as an article of diet, held at New York not long ago by Dr. Willard Parker, and we believe that the fact is quite indisputable. It appears, remarks the *Medical Press and Circular*, that among the crews of the Arctic expedition there are several mariners who have made several voyages to the regions af eternal snow without ever having broken the abstainer's pledge to refrain from the use of alcoholic drinks, and to encourage the same practice in others. Dr. Parker has called attention to the question of the spirit ration served out to the soldiers in the late Ashantee war, and has shown that many soldiers did admirably well without any alcoholic stimuli in that dangerous climate."

—A home paper of the 19th ultimo informs us that "the adjudicators of the prizes for the best essays on the opium trade, will give their decision in about three weeks. The prizes were offered by Mr. Edward Pease, of Darlington, and the adjudicators are Sir Charles Trevelyan, Sir Bartle Frere, and Sir Louis Mallet. In all about fifty essays were sent in and of these eighteen or twenty were written by Chinese. The latter have been translated by the Rev. Joseph Edkins, the well-known missionary and Chinese scholar. Most of the translated essays are slight, but some are said to contain evidence of literary ability."

—*Overland Mail*, June 18; Sir Wilfrid Lawson's Permissive Bill has been rejected by 86 votes to 371. Last year the votes were 75 to 301.

Count Arnim's trial has recommenced. The Count pleads illness as a reason for absence from the Court.

Wiesinger has been acquitted at Vienna of the charge of proposing to shoot Prince Bismark. He says he only made the proposition to compromise the Jesuits.

A terrible earthquake in New-Granada has destroyed several towns. Sixteen thousand lives are believed to have been lost.

An International Exhibition is to be held at Brussels next year.

At Rome, on June 16, on the occasion of the Pope entering on the thirtieth year of his Pontificate, the

whole world was solemnly consecrated the Sacred Heart.

—*Times of India*; Paris: "The sixth volume of Lamartine's Correspondence extends over the years 1842 to 1852, almost all the political life of the anthor, and therein comprising his rise and fall. The letters are few which refer to 1848, but it is difficult to write in the tempest when one hand is occupied with the helm. There is nothing new in the book, and historians will find neither revelations, indiscretions, nor treasons of the pen. Lamartine has been described as a poet, who, one day, to amuse himself, disturbed his country. He prided himself upon being the soldier of an idea, of ideas which were God's. Lamartine's passion was pride, which produced his *ennui*; he hated no one, but he disdained all the world. Yet it was not the pride of his talent as an orator or a poet he hugged, but the pride of his ideas. The glory of the poet disgusted him against poetry, so he ended, by applying poetry to politics. France, he said, wants idols, not statesmen, and the only statesman to be found, was—himself. The secret of Lamartine's *ennui* was this; he returned after his voyage to the East loaded with debt, a million of francs at least, and the object of his life was to pay off his creditors by work. And he worked bravely to the last. Scott could not surpass him in his efforts to balance his schedule."

—The liquefaction of the blood of St. Jornuarius, at Naples, is described on the Indo-European correspondence: The prelate held the phial between himself and the light, and then between the spectators and the light, to show that there was not the slightest change in the condition of the blood. Prayers were now commenced and continued for forty minutes, during which time the phial "never for a second left the hand of his Eminence," until at last the liquefaction began. In about a quarter of an hour more, the mass became liquid and was handed round to gratify devotion and pious curiosity.

The explanation is simple. The substance in the phial is one that liquifies on the communication of so much heat as would be imparted by the hand that holds it ten or fifteen minutes.

—The *New York Herald*, of May 30th, says:—There is but little to add to the mournful story of the Holyoke Church disaster. Many who were supposed to be only slightly burned will die from their injuries, and a great many who survive will be mained and disfigured for life. The funeral obsequies took place to-day in the basement of the half-finished church which was soon to supply the place of the clumsy wooden structure destroyed. The walls of this church have been built to a height of only 20 feet, and no floor has been laid, but rough timber were placed across the top of the walls to serve as a roof over the enclosure. At the rear end of the building's interior a rude alter was constructed of planks, which were covered with strips of white and black cambric, and festoons of the same were carried around on each side and fastened to a hastily erected framework. In the centre of the church was placed a daïs three feet high, upon which the coffins were arranged in five rows. At each end of the structure were placed twelve sperm candles. At nine o'clock the work of bringing in the dead began. Most of the coffins were very plain and some of them had wreaths of flowers laid upon them. An unfortunate incident happened, when, after three-quarters of an hour's work, thirty-four bodies had been placed upon the daïs. The weight of them proved too much for the slender structure, and the middle boards gave way, allowing it to sink with the coffins several inches. The church had meantime become packed with people, relatives and friends of the deceased, who pressed about the daïs watching the movements of the workmen on and around it, and when the timbers cracked, the crash sent a thrill of horror through all present, as it was thought that all the coffins were precipitated to the ground. But they were spared this fresh torture, for the timbers only sank a few inches, and the daïs was soon repaired and made more secure. One lady gave a heartrending scream and was carried out in a fainting fit. The remainder of the bodies were then brought in, till forty-eight in all were there. The candles at either end were then lighted. The exercises were opened at ten o'clock by Father A. B. Dufresne, the pastor who conducted the "blessing of the dead," sprinkling them with holy water. A select choir at the right of the altar then chanted a requiem, and Father L. G. Gagnier, of this city, conducted the mass, Father G. B. Primeau, of Worcester, next pronounced in French the funeral oration or sermon, taking as his text. "A voice was heard in Ramah, lamentation and bitter weeping; Rachael, weeping for her children, refused to be comforted, because they were not."

Friday, July 9.

—*Bombay Gazette*; Allahabad: At a Durbar held at Cabul on the 23rd June, all the Chiefs, &c., were present. The Ameer is reported to have said that they knew (he the Ameer) had made a treaty with the British Government for their general interest, and now as the Russians seemed resolved to disturb Afghanistan, it was necessary, all of them should take steps to defend themselves and proclaim a religious war. If they wish to govern in Afghanistan, they must join him to oppose the common enemy, otherwise he would make overtures to some other power. It is stated that the Turkistan Governor has fled from thence.

—The *Sumatra* with English mails, left Aden for Bombay, Wednesday 9½ p. m.

—The Bombay Government has appointed Mr. Richey to make enquiries regarding the recent riots in the Deccan.

—An American doctor has discovered at that mosquito bites are a preventive of fever.

—A melancholy accident occurred at Allahabad on Sunday last, resulting in the death of Mr. Burge, of Messrs. Buncombe and Co. of that place. It appears that the gasometer of the sodawater machine having been overcharged, Mr. Burge proceeded to examine when it burst inflicting such severe injuries on him that he expired some fifteen minutes after the occurrence.

—It is reported from Calcutta that "the Hindu goddess of small-pox was lately desirous of crossing the river at night, and the boatmen whom she applied to for the purpose refused to carry her across. She accordingly walked over the water, and, in doing so, her feet came in contact with a number of fishes, and they were at once inflicted with the small-pox. The disease spread, and resulted in small worms in the bodies of the fish." The Health Officer announces, however, that the fish are quite healthy.

—Professor Wordsworth testifies to the true refinement, courtesy and modesty of Mr. Shankar Pandurang Pandit. He says:—"I regret that I must also admit that it seems to me that a sensible alteration for the worse in the tone in which the natives of India are referred to, in what is called good society, has taken place since I first came to this country; and I cannot but fear that this scornful and intolerant spirit is often translated into scornful and intolerant acts by men in whose hands power is placed over those whom they have thus learnt that it is a mark of superior breeding to despise."

—Fall of rain, up to Wednesday, at Byculla, 29 inches.

—Deaths last week, 388.

—*Times of India*: "There is a market in the Marwaree Bazaar, where speculation in rain is carried on to a large extent. On Wednesday a Bania and two Marwaree speculators entered into a bargain, by which the Marwarees agreed to pay to the Bania a sum of Rs. 15 if it rained at a certain hour. It rained at the hour specified, and the Bania went to demand the money from the Marwarees. The latter objected to pay the amount, whereupon an altercation ensued between the parties, the result of which was that the Bania was assaulted by the Marwarees."

—*Indian Statesman* Correspondence: "The following remarks made in a letter to the London *Times* by Sir William Vernon Harcourt, may, perhaps, elucidate the reason why the Rev. R. L. Page repudiates the title of Protestant, and which I produce in reference to "Vestry's" query in your issue of the 4th and 5th current. We are sometimes asked what we mean by a 'Ritualist.' I think it would be a simple explanation of the term to say that it means an English clergyman who repudiates the name of 'Protestant.' If I am asked what I mean by Protestant I would explain it by reference to the boast of the Spanish Confessor to the King 'I hold your God in my hand, and I have your wife at my feet.' It is to lead the way up to a similar pretention that all the paraphernalia of Ritualistic practice and doctrine are devised. It was in order to subdue such domination that the English Reformation was accomplished."

Miscellany.

—Young Men's Convention at Liverpool:

Mr. James Miller, of Edinburgh, said he had heard reports of the great things the Lord had been doing for them in Liverpool; he knew what the Lord had been doing in Edinburgh, and he thought that that evening they could not do better than bid each other God-speed. He could bear testimony, not only to what the Lord had done in Edinburgh, but to what He was still doing. They were too much in the habit of speaking of this wave of revival as if it were past. In Edinburgh, at that time the work was going on as steadily and as surely as it had been at any time within the last twelve months. The number of those who waited behind at inquiry-meetings was not so large, it was true; but their inquiry-meetings were not to be the gauge of the value of the work. He believed the work which was going on in Edinburgh was a more mighty work than any one had any conception of. Their young men's meetings, which were commenced just before their American friends left, were begun as a sort of testimony meetings, but in the course of a few months it was found advisable to make them evangelistic meetings. Since last summer they had been held only twice a week, on Tuesdays and Saturdays. Their Tuesday evening meeting was small, but the Saturday meeting was a splendid one. They had a chairman who took the first half-hour, and then the meeting was thrown open to any one who wished to speak, and those who spoke were requested to follow in the same line as the chairman. From 600 to 700 persons attended the meeting, and the Lord was blessing them more and more every week. One branch of the work in which the young men had had a tremendous blessing was the holding of open-air meetings; and another was the giving of a free breakfast on Sabbath mornings in the Drill-hall to the poor and the outcast from the lowest slums of the city. From 600 to 700 were present every Sabbath morning to have their breakfast, and hear the gospel preached. The whole of that work was originated, and was carried on, through the young men's committee, by young converts, who had been brought to a knowledge of the truth within the last eighteen months. And it was a noble sight to see young men coming up at six o'clock on Sabbath mornings, with their bull's-eye lanterns, to fish up these poor people in their slums, and drag them up to the breakfast. It was a noble sight to see them, the pick of the upper classes in Edinburgh, walking along to the breakfast with the poorest and most wretched people. This bringing of all classes together was one of the greatest facts of the work. These young men appeared thoroughly to realize the shortness of our time, and the opportunities at our disposal, and they should be an example to young men everywhere, whoever they were, whatever their position, to throw themselves into the work of the Lord.

The Hon. Captain Moreton, of London, said: In London they were not like their brethren in Edinburgh, whose work had been going on for some time, and was thoroughly established; but theirs in London was quite new. With regard to the general revival work in Islington, it was remarkable how many infidels had been brought to a knowledge of the truth, Mr. Moody himself said that he had met with more infidels during the first week or so that he was in London than he had met in the whole of his tour. They came as boldly into the inquiry-room as possible. One evening a young man got up, and said, "I have been an infidel lecturer for some time; I have boasted of having shaken the faith of many a Christian man; I came in here three or four nights ago purposely to blaspheme the whole thing, but I felt I must refrain, and I did so. I was induced to go again, and found my way into the inquiry-room, and there God met me; and my one desire now is to live and work henceforth for the glory of Christ." He then sat down; and he (Captain Moreton) should never forget the impression that those few words made upon the whole meeting. Here was a man who a few nights before, could boast of having shaken the faith of some of God's people, standing up, and saying that he desired to live and labour for Christ. Here was a man taken out of the enemy's camp, and brought into the Redeemer's, and made a weapon in the hands of the Lord in winning souls to Christ. He had not himself much faith in infidels. Their scepticism was, in a great many cases, mere bravado; and the best way to deal with them was to give them some striking passage of Scripture to think over, and not to argue with them.

Mr. J. T. Aymers, of Dublin, said he felt among friends that evening, being in the midst of so many Christians. The work in Dublin was not so centralized as this in Liverpool. Their meetings were carried on in three different parts of the city; but, to a certain extent, the fact of their separation showed the life that existed. One series of meetings, held every night during the week, was commenced by Mr. Drummond during Mr. Moody's visit. After they had been a short time in existence, some young men in business houses started another series of meetings. A large room was hired for these second meetings, and God had blessed them in many ways. A third series of meetings was afterwards commenced by a young man who was converted during Mr. Moody's visit. The young man was not a good speaker, but he asked a Christian what he should do in the way of work for the Lord, and he was recommended to start a meeting for young men. He did so; and it had been going on ever since twice a week. The young men who commenced the second series of meetings had extended their work beyond Dublin, by going down to the country towns, telling what God had done for them. He (Mr. Aymers) was only lately speaking to one or two young men who had been invited down to a country town. The biggest hall in the place was engaged, and it was crowded. After this meeting, those who were anxious about their souls were asked to remain, and every one in the hall remained. On the following day children were invited, and the hall was again full. After the public address, the children who were anxious to know the Saviour were requested to remove to one side of the room. They all commenced to go to one side, half of them in tears. The thing was overpowering. The Lord had been working mightily among them in Ireland, and these were some of the characteristics of the work. Everybody was willing to be spoken to about Jesus Christ. They had instances of young men going into the meetings to scoff, and going away with Christ in their hearts, whom they had been resisting all their lives before. At one of

the meetings, a man got up, and said, "I did not believe there was a God this day week; now I am willing to spend and be spent for Him." It was wonderful how many who seemed to be running right in the face of the Lord had been brought to a knowledge of the truth. And how had this been brought about? Just by young men telling the old, old story to their companions. They remembered the words, "Speak ye every man truth to his neighbour." It was easy enough to get up and speak there; it was harder to speak in the shop to one's neighbour. God used these quiet testimonies for Christ, and it was what God wished all of them to do. Let them not wait for this one or that one to speak. Every one of them had his story to tell; they knew what the Lord had done for them, and God would make them a blessing, according to his promise.—*Christian.*

—From the *Advance* May 13; the continuation of the account of Sarah Robinson.]

Miss Robinson's whole energies were thus set free for work among soldiers. She visited various military stations, holding religious meetings and lecturing on such subjects as Brave Men, Pilgrim's Progress, The Book and its Story, Living Stones, Travels, Our Country in Old Times, etc., many lectures being illustrated with diagrams, She maintained at the same time a constantly increasing correspondence with soldiers, besides working earnestly at Guildford in female missions, night-schools for roughs, temperance and religious addresses. Her devotion to duty received a fresh stimulus from the noble example of her favourite brother, an Oxford clergyman who died from small-pox caught while devotedly visiting his parishioners during an epidemic of that malady. Ever doing faithfully the duty that lay nearest to her, however small or uncongenial to her tastes, she found herself gradually promoted by the Master to more and more important work.

In her private journal she writes, "1865 will always be a memorable year to me as that in which I began real barrack work, visiting soldiers in their quarters. I had been much occupied with correspondence, lectures and meetings in different places, but I felt after all, that this did not reach the worst men, so that those who need Christian effort the most are left entirely without it unless we can visit them. In May this year I was in Brighton, and resolved, God helping me, to begin with the cavalry regiment stationed there. I had the use of a building just out side barracks, where I lectured to the soldiers and their wives once a week. At first I merely went round the rooms to give printed notices of these lectures; but afterwards to supply Bibles, tracts, textcards, etc. When I knew my way about the barracks, and the men got used to my visits, it was not so difficult, and I felt more and more certain that this kind of effort is the one needed to reach soldiers. I will sketch one day's work as a specimen of the whole:

"Arriving about two o'clock I find fifteen or twenty men in the barrack square at kit drill for punishment; the sergeant in command, an acquaintance of mine, salutes and smiles as I pass. Going up the first stair-case I reach a corridor running the whole length of the building, the troop rooms on either side; several cots in each room. I knock pretty loudly at one door, but there is too much noise inside for any one to hear, disputing, singing, joking, clatter of arms. I open the door and call out, 'May I come in?

"O yes, Miss!" and the noise ceases.

"I've brought you some papers to-day.

"First man, burnishing his sword, does not look up or reply as I lay a paper down beside him and say, I hope you will come to the lecture to-night.

"Second man rolled up in his blanket pretending to be asleep. I put a tract on his pillow. Next two men sitting tailor-fashion, playing, draughts, smoking and spitting on the floor, a kitten asleep between them. They thank me; one says he attended my last lecture and means to come again. Three men next to them at the table pipe-claying their tunics; I put some papers between them; one says no one else ever comes near them; that if a man wants to keep straight in the army he meets with no encouragement. Most are listening as I say a little about the way to keep straight, and what God looks for in a soldier, and what his power can do. A man in the corner says he does not care about my papers. I may leave him one if I like. I say I would rather leave him something he does care about; and on ascertaining he writes home sometimes, I give him an illuminated textcard to enclose, which pleases him very much. A man on the next cot says this reminds him of his Sunday school. I sit down by him while he tells his tale: mother dead; friends estranged through his own misconduct, very unhappy—deserves it all—no use trying to be different—soldiers can't be religious, and so on. I have some earnest talk with him and shake hands before passing on. The next man preparing in haste for kit drill, calls out to me to leave a tract there, and he will read it when he comes in; the bugle sounds and he hurries out.

"Going into the next room, I encounter four men running out dressed for kit drill; so I leave tracts on their cots; and offer one to a man smoking in the corner; he nods rather contemptuously and does not speak. Another tells me he has only seven more months to serve, and intends to think more of such things then; I speak faithfully to him and he takes it well. Two others asleep; another pipe-claying. I offer him a small Pilgrim's Progress; he shouts out, "Why if this isn't the book which my mother used to read to me!" In answer to my questions, he tells his story; the tears are in his eyes; he sits down at the table and covers his face: I sit by him for a long talk. Poor fellow! he seems a Pliable! At last he begs for a Bible with his name in it and mine, promising to read it and seek his mother's God.

"In the next room the men have been on guard, and are all asleep but the corporal, who jumps up to show me the care he has taken of the Bible and tracts I had given him a long time ago at some meeting. We have a talk about hypocrites in religion, the excuse of so many in continuing careless.

"Next to the recreation room, where men are playing games, reading the papers and writing. I give them an invitation to the lecture, and illuminated cards to enclose in letters. Up to the attics, long rooms opening out into each other, where it seems the recruits and often the roughest men are quartered. Not much civility here, card playing, cooking, romping going on, men lying on the floor, running about barefoot, on one occasion throwing naked swords about, singing, joking, swearing. I am glad when the attics are done and, I can descend into more civilized regions. Other rooms visited, and the infant-school with sweets for the children, then to the hospital, sergeant-major's, a Christian man and very kind. After tea with them I go to give my lecture; about sixty soldiers and their wives attend, and we spend a pleasant evening."

Another day would be devoted to the married quarters, flowers carried to the sick, etc. The two months' work among those soldiers was concluded by a tea-meeting in a field, they paid sixpence each, and the commanding officer excused all wishing to attend from afternoon duty.

—Annual Meeting of the London Missionary Society:

"The Rev. George Cousins, missionary from Madagascar, gave a sketch of the history of the mission in Madagascar. In the course of his remarks he said: "It is the natives themselves who do the work in Madagascar; it is very rarely that the missionary goes first. The native is the pioneer, taking the Gospel in his own hand. The soldiers do it. Sent away on Government service, if they are Christians, they take their Testaments with them, and when they find themselves surrounded by heathen and Sunday comes round, they hold service in their own families, and the heathen join them. After a year or two, we get a letter at the capital saying there is a congregation formed at such a place, and they want Bibles, hymn-books, spelling-books, and other things, and they want you to come and visit them, and that is the first we have heard of the church. In the same way slaves sent by their masters to mind the cattle in the wilderness follow the same plan, and originate new congregations in distant parts of the island. These are the things that have contributed to the wonderful success that has attended our mission in Madagascar."

The Rev. Dr. Wallace, of Glasgow, referred to the awakening that has taken place in this country, and in other countries in Europe, and said, "I have seen the fruits in every congregation that has received an awakening, in an increased interest in the mission cause." He mentioned some examples and went on to say: "The revival of true religion—what is it? It is but a revival of true earnest prayer. When Lord Napier was presented some years ago with the freedom of the city of Edinburgh before a great and influential gathering of citizens, he very gratefully acknowledged, in the presence of the Lord Provost, the power of prayer at home in behalf of his mission—the relief of the captives of Abyssinia. I remember distinctly his words: 'Gentlemen,' said he, 'when the last captive was brought in on that memorable night, and his chains were knocked off—when I saw the last man placed in safety under the British flag, I did feel, as an old soldier, as I never felt before, that there must be very many hearts praying for us at home.' So it was with Luther in that ordeal that he passed through at Worms. When the day was ended he wrote to his friends those memorable words, 'I think, I know that I am prayed for.' And the effect of increased earnest prayer, and of revived spiritual life, cannot but reach our more distant mission stations, so that the strongholds of heathenism, like that of Magdala, will ultimately give way, and many a captive of sin and Satan and idolatry be set free. I have been for forty years identified with the temperance reformation in this country, and I solemnly state that I have seen more good in connection with the diminution of drinking result from one year's blessed revival than I have seen during the whole previous thirty-nine years put together."

Selections.

A PERSECUTOR'S DEATH.

THE following is taken from the *Irish Evangelist*, written by the late venerable Wm. Ferguson, a Wesleyan minister, whose reminiscences of Methodism in Ireland are full of interest.

"Matthew Stewart was a wild and thoughtless youth when he entered the army, enlisting into a regiment of dragoons; but having heard the Methodist ministers, he attended preaching when he had opportunity; the gospel became the power of God unto his salvation, and he began to direct others to Christ. In 1785, he was stationed in Athlone, where he was introduced to Mr. Wesley, and by him encouraged to persevere in his efforts to save his fellow-men. A few months after this interview, he was desired by the adjutant of the regiment to come to his quarters, which he did when the parade was over.

"'Stewart,' said the adjutant, 'orders have come from the Horse Guards to discharge you;' and expressing the strongest affection for him, while the tears ran down his cheeks, he filed his discharge.

"Mr. Stewart returned to his native place, and in the spring of the following year, he received a letter from Mr. Wesley, enclosing five guineas, recommending him to go to the west of the county of Donegal, then very destitute of religious instruction, adding, 'When you have spent this and stand in need of more money, apply to your affectionate friend, John Wesley.'

"Receiving this as the instruction of Providence, he went and preached in many places near the western coast—at the Glenties, Ardara, and its neighbourhood, and Locrus Point, where many of the inhabitants attended his ministry, several were awakened, and small societies were formed which continue to this day.

"After he had been some time in this country, Mr. Stewart was preaching in the house of a farmer a few miles from Ardara, when a very powerful man, a Roman Catholic, frequently interrupted him, and, with some awful imprecations, swore that he would have the preacher's heart's blood, before he crossed Bainbaw mountain. He understood that Mr. Stewart had an appointment to preach, which made it necessary that he should cross the mountain on the next day. Mr. Stewart rose early in the morning, and prepared to set out on his journey. The farmer's wife urged him to stay for breakfast; but he declined, saying; 'I will eat nothing until I know what the Lord will do with me.'

"Although there was a good road over the mountain, yet for six miles there was no human habitation. Lifting his heart to God in prayer, Mr. S. pursued his lonely way, not meeting with, nor seeing any person until he had passed over the higher part of the mountain and was descending on the southern side. Having advanced about a mile from the summit of the hill, he saw at some distance before him two men standing in the road. On his near approach, a third appeared lying on the roadside; a few paces more enabled him to see an expression of deep concern on the countenances of the men who were standing, in earnest conversation one with the other. They informed him that, about fifteen minutes before, he had made his appearance, they had been working at a turf a short distance off, when the man now lying in the road came to the place. They saw him stagger and fall, and ran to his assistance, but when they reached him, he was dead.

'Last night,' said Mr. Stewart, 'that man swore, with awful imprecations, that he would have my heart's blood before I should cross this mountain.'

"'Well,' replied they, 'he will kill nobody now.'

"That evening, about two miles farther on, Mr. S. preached, and the body of the dead man was brought to the very next house to that in which he delivered his message of peace. This awful occurrence made such a deep impression on the inhabitants of the neighbourhood, that Mr. S. met with no more persecution. Several were awakened, and the fruits of that mission, like bread upon the waters, were gathered for many days. The Lord is still the defence of his people."

HOLINESS IN THE PRIMITIVE CHURCH.

ST. IGNATIUS.

BY REV. W. M'DONALD.

THIS holy man was a Syrian by birth, and a disciple of St. John, the Evangelist, who, in the Christian era, committed the Church at Antioch to his episcopal superintendence, as successor of Euodius. He presided over this Church for more than forty years. He is said to have been one of the little children whom Jesus took up in his arms and blessed. But, however, this may be, it is certain that he conversed familiarly with the apostles, and was perfectly familiar with their doctrines. He was author of epistles to the Smyrnians, the Ephesians, the Romans, the Magnesians, the Trallians, and to Polycarp. These epistles contained the sublimest doctrines, the purest morals, the deepest experience, and the most stirring appeals to the Churches.

Ignatius was manifestly a man full of faith and power. His zeal was as quenchless as an angel's, and his faith triumphed over death in its most appalling form. He was accused of heresy, and condemned to death by order of the Emperor Trajan. But when brought before the Emperor, the holy man failed not to confess his faith in the Crucified, whose kingdom, he declared, was not of this world, and who was able to put all deceit and all malice of the devil under the feet of those who carry Him in their hearts.

Trajan inquired: "Dost thou carry Him who was crucified with thee?" Ignatius answered, "I do; for it is written, 'I will dwell in them and walk in them.'"

After this confession of an indwelling Christ, Trajan pronounced the following sentence: "Forasmuch as Ignatius has confessed that he carries about, within himself, Him that was crucified, we command that he be carried, bound by soldiers, to the great Rome, there to be thrown to the beasts, for the entertainment of the people."

On his way to Rome, he endured every conceivable insult and indignity. His own language is, "From Syria to Rome, I am contending with wild beasts by land and by sea, by night and by day; being tied to ten leopards, the number of the military band, who, even when treated with kindness, only behave with greater ferocity. But in the midst of these iniquities, I am learning. Yet I am not justified on this account."

As he approached the great Rome, his heart seemed filled with unutterable joy, at the prospect of so soon being with God. This eclipsed all the honours and glory of earth, and caused him to triumph in the face of the horrors of death, which he was so soon to suffer. "Now I begin to be a disciple. Nothing, whether of things visible or invisible, excites my ambition, as long as I gain Christ. Whether fire, or the cross, the assaults of wild beasts, the tearing asunder of my bones, the breaking of my limbs, the bruising of my whole body; let the tortures of the devil all assail me, if I do but gain Christ Jesus."

At Smyrna he was permitted to visit his fellow scholar—the venerable and holy Polycarp. They had both formerly been disciples of St. John, and were fully imbued with his spirit. He urged the holy man, who soon followed him to the possession of a martyr's crown, "to contend with God in his behalf, that being suddenly taken by the beasts from this world, he might appear before the face of Christ."

Ignatius was most inhumanly tortured, before he was cast to the wild beasts. He was compelled to hold fire in his hands, while paper, dipped in oil, and lighted, was at the same time put to his sides. His flesh was torn with red-hot pincers, etc. But amidst all these tortures, he writes to the Smyrnians: "When I shall come among the wild beasts, I shall come to God."

To the Romans he says: "All the ends of the world, and the kingdoms of it, will profit me nothing. *I would rather die for Jesus Christ than rule to the ends of the earth.* Him I seek who died for us; Him I desire who rose again for us. This is the gain that is laid up for me."

Finally, at the advanced age of one hundred and seven years, this blessed man of God was given to the wild beasts at Rome, for the entertainment of those, who sought the overthrow of the faith of Jesus. But he met death like a kingly hero on his way to the place of coronation.

HIS VIEWS OF HOLINESS.

On the subject of personal holiness, his views were eminently Scriptural, and his experience remarkably clear. These utterances indicate the faith and practice of the early Church.

To the Ephesians he writes: "It is therefore fitting that you should by all means glorify Jesus Christ, who hath glorified you; that by a uniform obedience ye may be perfectly joined together in the same mind, and in the same judgment; and may all speak the same things concerning everything; and that ye may be wholly and thoroughly sanctified."

Writing of *faith and love in Christ*, he says: "Nothing is hid from you, if ye have perfect faith and love in Jesus Christ, which are the beginning and end of life. No man possessing a true faith sinneth, for Christianity is not the work of an outward profession, but shows itself in the power of faith."

Of the *fulness of God*, he writes: "Ye are, therefore, with all your companions in the same journey, full of God; his spiritual temple, full of Christ; full of holiness; that with respect to the other life, ye love nothing but God only."

Christians are urged to follow hard after God, "that no herb of the devil might be found in them; but that they might remain in all holiness and sobriety, both of body and spirit, in Christ Jesus."

Such were the views of Ignatius on the important subject of holiness. His own experience was for a time unsatisfactory. Though an earnest seeker, the blessing eluded his grasp. But finally, by simple faith in Christ, he was able to enter into the *rest of faith*.

In an account of his martyrdom, prepared by the Church at Antioch, they say; "He rejoiced greatly at the tranquillity of his Church, yet was troubled as to himself, that he had not attained to a true love of Christ, nor was he come up to the pitch of a perfect disciple. Therefore continuing a few years longer with the Church, he attained to what he had desired."

It is worthy of remark, that Ignatius, with all his sacrifices and deep devotion to God, did not, for a while, come up to the *pitch of a perfect disciple*. He felt, what many deny, the remains of depravity, after conversion. But after a few years he reached the long desired point, and in its possession exclaimed, "I thank thee, O Lord, that thou hast vouchsafed to honour me with *a perfect love towards thee*."

His character is thus summed up by the Church of which he was the honoured and beloved Bishop for more than forty years: "He was a man in all things like the Apostles; as a good governor, by the helm of prayer and fastings, by the constancy of his doctrine and spiritual labour, he opposed himself to the floods of the adversary; and he was, like a divine lamp, illuminating the hearts of the faithful by his exposition of the Holy Scriptures."

Such were the teachings and experience of the Bishop of Antioch. Holiness seems to have been his constant theme. This, in fact, was characteristic of the Apostolic Church. The baptism of Pentecost was still fresh in their memories, and warm in their hearts, and Ignatius well understood its power. Such deep devotion, such quenchless ardour, such triumphs of faith, such disregard of death in its most appalling forms, such visions of heaven marked the career of these holy men, as gave them success unparalleled in the history of Christianity. Such zeal, kindled by the love of the *Crucified*, enabled these despised followers of Jesus, without wealth, without literary attractions, and without kingly favour, to plant Churches where Homer and Virgil had sung, where Solon and Lycurgus had given laws, where Cicero and Demosthenes had reveled in eloquence, where Aristotle and Plato reasoned, and where Socrates and Cato, taught the people morals. The temples of the gods, hoary with age, and sacred to the minds of the devout worshippers, fell as if smitten by an invisible hand. Rocks, dungeons, faggots, and wild beasts, had no power to stay the progress of the faith of the despised Nazarene.

What the modern Church needs, is the purity, the zeal, the faith, the peril-daring of the Apostolic Church.

O that in us the sacred fire
Might now begin to glow;
Burn up the dross of base desire,
And make the mountains flow.
O that it now from heaven might fall,
And all our sins consume;
Come Holy Ghost, for thee I call,
Spirit of burning come.

THE BRIGHTON CONVENTION.

FROM the *Sussex Daily News*, and from the report of our own correspondent, we give the following summary of the opening meeting of this Convention:—

The ten days' Convention at Brighton, which has been so much looked forward to in many religious circles, commenced at the early hour of seven o'clock on Saturday morning, the proceedings being opened at that time—as will be the case each day—with a "praise-meeting." Mr. R. Pearsall Smith presided, and about 1,000 persons were present. Several hearty hymns of praise were sung during the meeting, and addresses were delivered exhorting to praise and thanksgiving in expectation of blessing and success. In proportion to their faith would be the result. About 70 evangelical pastors from the Continent were present, and were warmly welcomed. Some of them testified to the great spiritual results that had attended Mr. Pearsall Smith's labours in Germany, and elsewhere. A service of song followed, led by the Rev. J. Mountain, of London, in that manner now familiarized to the English public by Mr. Philip Phillips, the American "Singing Pilgrim," and more recently by Mr. Sankey.

Two prayer-meetings were then held simultaneously, followed, at half-past eleven, by the first "general meeting," Mr. Smith, as usual, presiding. The principal feature of this occasion was an address by the Rev. T. Monod, of Paris, consisting of an exposition and practical application of the leading evangelical doctrines. The Rev. Mr. Sawday, of London, followed with remarks on "The Rest of faith," which he described as not a rest from conflict, but a rest in confidence that Jesus could and would make his people "more than conquerors."

The first meeting in the afternoon was a Bible-reading and address by Mr. S. Pearsall Smith, ladies being specially but not exclusively invited. Mrs. Smith spoke of spiritual health, urging Christians to quit their chronic spiritual invalidism by applying to the Great Physician. At the afternoon general meeting, Mr. Pearsall Smith spoke from the passage "Make no provision for the flesh to fulfil the lust thereof," instancing as the besetting sins of Christians, which should thus be subdued, unbelief, self-righteousness, pride, an unforgiving spirit, and evil-speaking. In the evening a meeting was held to welcome the foreign pastors. In his introductory speech Mr. Smith alluded to the great debt that England, in common with the rest of the world, owed to Luther, the German monk, who recalled the attention of the Church to the cardinal doctrine of Scripture, justification by faith. An appropriate allusion was also made to the benefits that England had received through the immigration of the persecuted Huguenots. Some of the French and German pastors then spoke, especially alluding to Mr. Pearsall Smith's successful mission on the Continent. A pastor from Italy warmly invited Mr. Smith to visit that country. Special prayer was then offered for the principal continental nations.

At the later and final meeting for the day, the Rev. T. Monod, of Paris, spoke of the necessity of purity in the Christian life—all sin must be relinquished and the "temple thoroughly purged."

Mr. Pearsall Smith offered a special prayer for the safety of Mr. and Mrs. Boardman, who were on their way to America.

A telegram was then read from Mr. Moody, who had offered special prayer for the Convention, which he regarded as, perhaps, the most important meeting ever held. Prayer was offered for the success of his mission in London in return, and thus the first day's proceedings were brought to a close, having probably in every respect, certainly in numbers, fully realized the anticipations of the promoters.

On Sunday, about two thousand persons gathered to the seven o'clock prayer-meeting in the Corn Exchange. At half-past nine there was again a large meeting, which closed before the hour of public worships.

At three o'clock, as the Corn Exchange would not contain the crowds at the Bible-readings of Mrs. Pearsall Smith, an overflow-meeting was held in the Dome, which was nearly filled. Mr. S. A. Blackwood gave a most effective address on "Full Consecration."

At four o'clock, Mrs. Pearsall Smith repeated, in the Dome, the address given in the Corn Exchange, and at the same hour a large meeting was held in the Corn Exchange, which was addressed by Rev. Mr. Rappard, of the Missionary College of Basle, Rev. Dr. Mahan, and R. Pearsall Smith.

In the evening, at half-past eight, after the close of the public services of the churches, the Corn Exchange was over-crowded to hear an evangelistic address from Mr. S. A. Blackwood. At the same hour, Mr. R. Pearsall Smith gave an address, first to the unsaved, and then to Christians, from Mark i. 40, the healing of the leper.

Among those at the meeting are hundreds from the various countries on the Continent—France, Germany, Italy, Austria, Switzerland, Holland, Belgium, Sweden, as well as many from America.

The weather is cool and delightful, and the meetings have been sustained in great quietness, solemnity, and the spiritual power.

The programme for to-day (Monday), and indeed for each succeeding day, is of a similar character. A special effort is to be made to reach the young men of the town, and it is hoped that the Rev. H. M. Aitken, Mr. Stevenson Blackwood, Mr. Henry Varley

and others, will address meetings for this purpose The first will be held on Wednesday evening next at 8-30 p. m. If the interest should continue unabated, it will doubtless be found necessary occasionally to hold meetings simultaneously in the Dome and Corn Exchange. The extraordinary attendance of yesterday is, perhaps, to be partly attributed to the day being Sunday, when more would be disengaged than at other times; but even on Saturday the resources of the Dome were fully taxed. The weather hitherto, though cold, has been beautifully fine, conducing much, it need hardly be said, to the comfort of visitors.—*Christian.*

LAST SUNDAY AT THE OPERA HOUSE, HAY-MARKET.

THE visit of Messrs. Moody and Sankey is rapidly drawing to a close. They have left the North some time since; to-day their labours close in the West, and a week hence they will bid farewell to the East. We hardly know which feeling is the stronger in our mind—gratitude to God for the great things He has wrought by them in all these districts of London, or regret that their most fruitful visit, like all earthly things, will soon terminate, as far as this metropolis is concerned. We are glad, however, to have the assurance, that, whenever our friends may take leave of London, the fruits, of their unwearied labours in our midst, will remain and be felt in thousands of hearts and homes, while the ages roll on.

As might be expected, the anxiety was great to be present at the closing Sunday services to-day. Morning, afternoon, and night brought together congregations limited only by the size of the building.

Even at the early service, the place, was packed, long before the time, and many had to go away disappointed. Those who got inside were well rewarded for their exertions by hearing Mr. Moody's thrilling address on "Daniel." We can hardly add anything to what has been already said in these pages with respect to the wonderfully real and vivid way in which Mr. Moody presents the life of the "stiff-kneed" prophet who could say "No" at the right time.

There were many ministers present, and we should think, these fellow-workers with Mr. Moody must have delivered their forenoon messages to the people with all the greater power and unction for the stimulus they had previously received from his burning and outspoken words.

The afternoon meeting of women was, in many respects, a wonderful and memorable occasion. The sight from the back of the platform was altogether indescribable. Every possible and some seemingly impossible positions were filled with women of all grades of society, from the humble domestic servant to the lady of rank and fashion. Mr. Moody seemed to feel the import of the occasion, and, if possible, he was more earnest and tender in his tones than usual. His address on the conversion of the dying thief was singularly appropriate, and was delivered with all the energy and fire of his being. From this wonderful story of conversion he brought forth the treasures of divine grace to lost sinners, and pressed home the lessons of conviction, confession, saving faith, and full salvation for the chief of sinners. The effect of his urgent appeals was never more evident than at the close of this address. When he asked all, who wished to be prayed for, to rise, from platform, area, boxes, and galleries, there arose a great army of anxious souls, most gladdening to behold. The inquiry-rooms were crowded with tearful seekers after salvation, and many were conversed with in the great building. Surely there must have been joy in the presence of the angels of God over many souls returning to their heavenly Father on this bright Sunday afternoon.

There was a noble array of men crowding every nook and corner of the spacious Opera House, to hear Mr. Moody preach the gospel within its walls, for the last time. Our heart throbs faster with feelings of regret, and we involuntarily heave a sigh to think that the sweet sound of "Jesus and his love," shall be heard no more in this place, which has been hallowed by so many precious memories and by the accomplishment of so many triumphs of redeeming love.

The exercises of the evening opened by singing the 51st Hymn, "I love to tell the story," after which, Mr. Shipton, of the Young Men's Christian Association, prayed that the many petitions offered up in this building for all classes of persons might be answered, and that God's power to save should be manifested at this closing meeting.

Mr. Moody then related the origin of the hymn "Hold the Fort," which was sung with great heartiness by the choir, the fine volume of male voices joining in the chorus, with overpowering effect.

Mr. Moody intimated the future arrangements with respect to the work among the young men, after the closing of the Opera House, and bringing his audience to a point, he appealed to all, who were prepared to support the work, to stand up. A good many did so, and Mr. Moody added that if each one brought a dozen more with him, it would make a good audience.

After more prayer, and singing of the hymn "Free from the Law," Mr. Moody repeated his afternoon's address on the conversion of the thief on the cross. Towards the end he grew so intense and earnest in his language that he seemed scarce to know how to express himself. The closing scenes were so inexpressibly solemn that they can be but feebly and inadequately described. Both speaker and hearers appeared to realize the intense moment of the message and of the occasion, and when hundreds had risen in response to Mr. Moody's appeal, the feeling of solemnity culminated in the prayers offered by Mr. Wanamaker and Mr. Moody himself, for the conversion of all those in the building out of Christ. Mr. Moody addressed the inquirers in a body in the adjoining room; and a prayer-meeting, conducted by Mr. Shipton, brought the last Sunday's services in this fine building to a fitting close. Seeing that it has been for years unused, and will probably remain so for years to come, we cannot help wishing that it could be permanently devoted to the noble purpose which it has served during the weeks that have just passed away.

ON MYTHICAL THEORIES OF CHRISTIANITY.

THE following quotation from Mr. Lecky, who is a witness of the most unexceptionable character, sets forth in a striking light the solitary grandeur of the character of Christ as it has been depicted in the Gospels. "It was reserved for Christianity to present to the world an ideal character which throughout all the changes of eighteen centuries has inspired the hearts of men with an impassioned love; has shown itself capable of acting on all ages, nations, temperaments, and conditions; has not only been the highest pattern of virtue, but the strongest incentive to its practice; and has exercised so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and to soften mankind than all the disquisitions of philosophers, and all the exhortations of moralists. This has, indeed, been the well-spring of whatever is best and purest in the Christian life. Amid all the sins and failings, amid all the priestcraft and persecution and fanaticism that have defaced the Church, it has preserved in the example and character of its Founder an enduring principle of regeneration."—Lecky's "History of Morals," Vol. ii, p. 9.

Mr. Lecky distinctly admits that it is an historical fact that the Christ of the Gospels has exerted a power compared with which that of all characters, whether real or mythical, has been inconsiderable. A true philosophy must account for this unique power possessed by Jesus Christ. If the character is a fiction, why is it that it has exerted an influence compared with which all other fictions have been feebleness? If Jesus Christ was a great man only, why "has He done more to regenerate mankind than all the disquisitions of philosophers, and all the exhortations of moralists"? Why has he left immeasurably behind Him all other great men who have ever lived? The historical truth of the Divine character portrayed in the Gospels adequately accounts for this mighty influence. Nothing else does. A character which leaves every other human character indefinitely behind it, must belong to the supernatural, not to the natural, order of things. It is moral and spiritual miracle. To suppose that such a character has been generated by the slow and gradual action of natural laws, contradicts alike facts of history and the principles of philosophy. Nature recognizes no mighty leaps in her order of production.

Modern Scepticism. Note, p. 543.

MOORINGS.

HAVE not the praises of doubting been sufficiently sung? How will it answer to take sides for a little with Christ and his apostles in behalf of "faith" and "peace"? We once heard a sermon, the first part of which was an excuse for "honest skepticism"; and its very singular text was those startling words of Christ, "And this is the condemnation, that light has come into the world and men have loved darkness rather than light, because their deeds were evil." Text and sermon did not quite hang together.

No doubt there are numerous cases where skeptical struggles are to be expected, and are to be treated with a pitying leniency. Individuals have from childhood lived in an atmosphere of irreligion. Or they have had to grope their way to the truth through adverse educational, social, or theological influences. But even then, if we may judge from the generation to whom the Saviour came and his own comments on the causes of his reception and his rejection, the most adverse influence of all, the only one that he chose to recognize, was unwillingness to receive "the truth." He testified, "If any man will (is willing to) do the will of my Father in heaven, he shall know of the doctrine." And he nowhere recognizes skepticism, honest or dishonest, as a normal or legitimate attitude towards himself or his claims. He is "the light of the world."

But there is in some quarters a growing fashion of reversing all this, and of holding up "honest" skepticism as the rule, and not even as an exception. Indeed, we meet occasional intimations, not always from the irreligious, that he must be a dull fellow who does not wade and flounder his way to a Christian peace through the broad and dismal swamp of doubt; it is the inevitable lot of every bright and shining light.

Now we protest against this notion as equally unreasonable and unscriptural. It deserves to be buried beside the notion that a convicted sinner must for weeks or months battle on in darkness and despair before accepting forgiveness; that a man cannot become eminently excellent and virtuous except by passing through the quagmires of vice; that he cannot be a thoroughgoing temperance man until he has been a drunkard.

As a rule, unsettled views on great themes are not the mark of acuteness and strength, but of mental and moral crudeness and flabbiness. This is true in all life and action. The infant totters and rolls hither and thither; the man stands erect and walks firmly. A right business man settles his principles and methods, holds them fast, and works them out. A fit general takes a strong position and maintains it. A true man of science fixes his central facts and explores from thence. A thorough statesman determines and pursues a definite policy. A sound judge cuts through all side issues and minor questionings to seize fast the vital facts and principles of the case. Just so the Christian thinker is to "prove all things and hold fast that which is good." He is not to be forever proving; he has something to hold fast. He can prove nothing except as he first holds fast something. This is the condition of all progress.

What the church now imperatively needs is men that hold fast what is proved. No more floundering. No fears and apologies for the gospel. No compromises with heathenism. Wanted, Christian men whose aims, lives and enjoyments are plainly different from those of unbelievers. Wanted, churches with a clear dividing line from the world. Wanted, preachers who "believe in God and believe in Christ," and in Christ's gospel. Wanted, an out-speaking Christian press that will fearlessly maintain the whole truth; journals that men can look to for light and strength. Wanted, a Christian literature that will respect the *savant* in his field of science and floor him on the field of religion. Wanted, a Christian sentiment that spends more of its sympathies upon faith and righteousness and truth, and less upon unbelief, godlessness and error. Wanted, a sturdy Christian manhood, with a clear head, a brave heart, a strong arm and a firm, solid tread as with living faith it walks the strait and narrow way unto God.—*Advance.*

REVIVAL WORK.

LECTURE-ROOM TALK BY REV. T. DE WITT TALMAGE, D.D.

Reported for the ADVANCE.

WE are living in grand and glorious times. God is marching on. The church of Christ has made more achievements in these last three years than in the last thirty previous, It seems as if the earth is to be girdled with great revivals.

Hammond in San Francisco, Pearsall Smith in Germany, Moody and Sankey in England, Mr. Varley in New York and Boston—all around the world a flame of religious zeal and awakening such as the church of Christ has never experienced; and all this anticipative and prophetic of grander and mightier results.

I know there are a great many persons who are afraid of revivals of religion. They say in such times you get people into the church of God that don't really belong there; and because there may be some chaff, they would throw away a thousand bushels of wheat. Now, so far from being afraid of revivals, I have more confidence in the Christian character of those who come in during great awakenings than when the church of God is cold and stolid and indifferent. I find that the men and the women who come into the kingdom during special outpourings of the Holy Ghost are worth more in the church, are worth more to the State—they are more faithful in Sunday schools, more ardent in their exhortations, more efficacious in their prayers, more elevated in their Christian character; so that I would rather have three men brought into the church through a revival than ten men brought into the kingdom of God with ordinary religious influences. And I know what I am talking about, for I have stood in the mercy of God in a good many revivals of religion; and then again I have seen the church of God when it was cold and dead, and only here and there one coming into the kingdom at the communion. So far, then, from being afraid of revivals of religion

I EXULT IN THEM.

I see that it is a simple matter of common arithmetic.

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It is a question in addition, a question in subtraction. The way we have been going on in the church of Jesus Christ, the world would never be converted to God. There are a great many more people born into the world than into the church. So it has been for past years; and so far from bringing the world into the kingdom of God the world has been converting the church back to its formality and its coldness and its sin, so that not in a thousand years would the world be converted, according to the old ratio—not in ten thousand, not in ten million, not in a thousand million years. In other words, the longer the time rolled on, the farther the world would be away from God and Christ and heaven. It will only be saved by grand, glorious, tremendous and universal revivals of religion. And I believe those days are coming. We are only standing in the vestibule of such an awakening as we have never imagined, when literally nations shall be born in a day, and the submarine telegraph will announce: That kingdom was born yesterday, and another kingdom was born last night. China is coming, India is coming, Greenland is coming, Turkey is coming, Russia is coming, Germany is coming, Spain, Italy, the whole world is coming. Why, my brethren, if we had faith in God as we ought to have we could pray down such a blessing! The church of God has never yet learned fully and thoroughly and confidently to pray. That has been the difficulty. We have been asking in all our prayer-meetings for the evangelization of the nations, but we would have been struck down with utter and infinite surprise if one-half the world had been saved, although we have been praying for the whole of it. We do not expect a reply to our supplication, and when a few scores or hundreds or thousands have come into the kingdom, we have been more than satisfied. Now in all the movements in this world to-day,

I FIND NOTHING MORE WONDERFUL

than the dealing of God with this particular church. I know of nothing in the history of the church of Christ just like it, when for two years, we have had a perpetual outpouring of the Holy Ghost, Sunday after Sunday, month after month, and from year to year, going all through last year, up till our very last service before the Summer vacation—on the last Sunday in June, amid the sweltering weather, when the church has come to expect no very great influence of the Holy Spirit—at that closing meeting of all the year, more than one hundred souls rose up for God. At the beginning of the services in the autumnal weather, at the very first call, they came by scores and scores and scores, and we have had within the past few weeks two and three hundred rise up for prayers. Last Sunday night, under adverse circumstances, another great multitude came: until I must say I am expecting the very largest blessing, and that this religious influence which has been going on for two years will continue to roll on, only with mightier power, a power that shall astonish us in some of these weeks that are immediately to come. But what are we to do to have this work deepened and enlarged and strengthened? I imagine

THE VERY FIRST THING FOR US TO DO

is to go down on our knees before God in an agony of earnestness and supplication. I would that we might feel that all our prayers heretofore were as nothing compared with the earnestness, the concentration, the outpouring of our whole nature before God. In addition to that, I think we shall have to consecrate ourselves to the Lord. It won't do for us to keep some sin in our soul, and then expect God mightily to bless us. We shall have to look over all the catalogue of our besetting sins, and then drop them, by the strength of God. And in addition to all that, we shall have to go forward, and wherever we find a man outside the kingdom of Christ, invite him, may, compel him to come in. I am expecting that this great multitude which at our last communion pressed into the gates of the church, will all

BRING TROPHIES OF MERCY

at our next communion. Are thare not any over whom you have already been exerting a Christian influence? Are there not any to whom you have spoken? Can it be possible that you have been passing through all these weeks, and lifting no note of warning to those who are perishing, giving no earnest call to those who are far away from Christ? Oh, my brethren, let us band together in such a spirit of consecration, in such an earnestness of prayer, in such a faithfulness of exhortation, in such a putting forth of all our energies of body, mind and soul, for Christ's sake, that we shall have thousands pressing into the kingdom of God, men on every side asking: "What shall I do to be saved?" while there are multitudes ready to answer the question which we answered last Sabbath morning in our sermon: "Believe in the Lord Jesus Christ, and thou shalt be saved." The Lord help us to-night

THE TENDENCY IS TO PUT OFF

till some other meeting, or some other hour, the commencement. Why not now? The hour of redemption strikes for some soul here. This is your last chance to reach heaven. Men of God, speak out, if you have any word of exhortation to utter. Oh, that these wanderers might all come! There must be some in the meeting to-night who last Sabbath rose up for prayers. Will you this night surrender yourself to God? I believe you will. You feel that the Holy Spirit calls you. You would not have come out through such a stormy night as this unless you had some earnest intention; and I have always noticed that when it storms outside we have had the best meetings inside. Now let us lay hold of God in earnest prayer; now let us speak out of our own experiences. If any man has received anything of the mercy of God, let him tell it. If there is any man who wants to do better, and give up his sin, let him declare it. If there is any sinner who has been pardoned, and who within a few hours or days has found the peace of the Gospel, ascribe all the praise to the Lord who bought you. May God make this hour memorable for the coming of the Holy Ghost.

TELEGRAPHIC NEWS.

London July 2nd: In the House of Commons, last night, Mr. Gathorne Hardy, replying to Sir George Campbell, said that no communication was being held with the Government of India with a view to make the short service system in the Army compatible with service in India or to place the system on a satisfactory footing.—Brigadier-General Sir John Miller Adye has been appointed Governor of the Military Academy at Woolwich.—The Alphonsists are cannonading the Carlist positions near Estella.

Paris, 2nd: The floods in the South of France have destroyed property to the amount of twelve millions sterling, and three thousand lives have been lost.

New York, 3rd: The jury engaged in the trial of the Rev. Ward-Beecher have not been able to agree, and have been discharged after a week's deliberation.

Madrid, 3rd: General Jovellar has completely defeated the Carlist troops under General Dorregarry in Arragon.

Paris, 3rd: The whole of the Left have resolved to vote for a dissolution of the Assembly in August.

London, 5th: Sir H. E. Bulwer has been appointed Governor of Natal.

Madrid, 5th: The Alphonsist troops under General Jovellar are besieging Cantavirja, a Carlist stronghold in Arragan. General Martinez Campos has effected a junction with General Jovellar.

London, 6th: In the House of Commons last night, Mr. Disraeli said that he intended on Thursday next to make a statement and submit estimates relative to the Prince of Wales' approaching visit to India.—The English Press, in discussing the Burmah question, urge upon Government the adoption of vigorous measures.—The *Times* says if the King of Burmah persists in refusing to give a military right of way through his territory, Lord Northbrook must, of course, send a combined Naval and Military force to Rangoon. If this should prove unavailing he must send troops to Mandalay.—In the House of Commons last night, Mr. Baillie-Cochrane moved that copies of the correspondence relative to the Russian occupation of Khiva should be placed upon the table of the House. He called attention to the progress of Russia in Central Asia which made it necessary for England to decide upon its future policy. He thought England should have a Resident in Afghanistan and should invite the Ameer to visit the Prince of Wales at Lahore.—Mr. Hanbury seconded the motion.—Sir George Campbell dissented and was in favour of a policy of masterly inactivity.—The Hon. R. Bourke said that the communication of this correspondence to the House would be at present premature. Government had abandoned a policy of a neutral tone but did not wish to enter into any engagements which would fetter its freedom of action. The relations between Russia and England were very friendly, and there was every reason to hope for the esablishment of more friendly intercourse with Afghanistan.

Madrid, 6th: Official accounts of an alleged Alphonsist victory in Arragon are much exaggerated. The troops under Dorregarry escaped intact towards Catalonia.—The siege of Cantaviga, a Carlist stronghold, is still being carried on.—The Carlists have checked the advance of the armies under Generals Lama and Queseda in the North.

Paris 7th: The Assembly has voted the Public Powers Bill by 546 to 97 votes.

Madrid, 7th: The Alphonsist have captured Cantavirja, together with 2,000 prisoners.

Berlin, 8th: The Emperor intends to visit Italy in October.

London, 8th: The British Exports for the month of June amount to £18,375,000, showing a decrease of one million. The Imports for the same month reached £32,000,000, showing a decrease of two millions.

—We are confident that one reason, for the long prayers with which we are sometimes afflicted in religious meetings' is an incapacity to to wind up. After the brother has been praying about long enough you see that he is trying to find "Amen." He does not want to come too suddenly upon it, so he gradually makes that way; but he is like a Brooklyn ferry-boat aiming for the wharf when there is a good deal of ice in the river, and he backs in and out, in and out, at last reaching it with a blundering stroke. Many of the brethren in their prayers take one-third of the time to get started and another third to stop. Why not with your first sentence plunge into what you most want and stop when you get through without any circumgyrations?

—It my be stated as a rule to which there are few exceptions that when a man cannot bear his own company there is something wrong. . .

—Our prayers and God's mercies are like two buckets in a well; while the one ascends, the other descends; so, while our prayers ascend to God in heaven, his mercies descend to us upon the earth. . .

—The outside world will not consent to judge us by the standard of the prayer-meeting. It is easy to rise to a high pitch of devotion in the warm atmosphere of a social meeting; but out in the chilling air of active life the same thermometer is in danger of dropping to zero. . .

PASSENGERS SAILED.

Per Str. *Gug Mannering, 2nd,* for Liverpool:

Dr. and Mrs. Crane and infant, Mrs. Brereton and two children, Mr. G. D. C. Ellis, Mr. W. Adams, Mr. and Mrs. Bernard and child, and Mr. and Mrs. Thomas.

Per P. and O. Str. *Kashgar, 9th:*

For Southampton.—Captain Spencer Hall, Col. and Mrs. W. D. Morgan, Mrs. Fawcus, Lieut. Barker, R.A, Baboo Dharmadas Beser, Lieut. G. Dyce, and Mr. John Murley.

For Brindisi.—Mr. Charles Currie, Mr. T. H. S. Biddulph, Mr. V. A. Smith, Mr. F. L. Brown, Mr. F. R. Mallet, Col. R. M. Macdonald, Mr. E. Hodges, and Mr. A. J. Bainbridge.

For Venice.—Mr. P. Wagslatt, Dr. W. T. Martin, Surgeon General S. Currie, C.B., Miss Currie Col. J. Baillie, Miss Baillie, and Captain Plunkett.

For Suez.—Mr. J. E. Taylor, and Mrs. Purcell, infant and European servant.

PASSENGERS ARRIVED.

Per P. and O. Str. *Surat, 7th:*

From Southampton.—Mr. W. McDonald, Mr. R. P. Fincham, Mr. M. E. Eyres, Mr. M. Morton, Mr. J. Mills, Captain and Mrs. Coussmaker, Mr. J. W. Russell, Mr. Smirke, Mr. W. A. Bell, Captain and Mrs. Monro, Mr. E. Tootell, Captain W. J. White, and Sub-Conductor Muller.

From Brindisi.—Mr. and Mrs. Wymann, Mr. Lawrence, Captain Ollivant, Mr. V. Taylor, Colonel Beynon, Lieutenant C. H. Fox, Mr. J. Harding, Mr. S. J. Killby, Surgeon-Major Spry, and Major Lowndes.

From Venice.—Surgeon Major Shortt.

From Suez.—Mr. Murphy.

Domestic Occurrences.

DEATHS.

DUNSTERVILLE—June 25th, at Kurrachee, Susan Ellen, wife of Lieut.-Col. Dunsterville, Bombay Staff Corps, aged 40 years.

HEWSON—July 3rd, at Byculla, John Robert Sidney, son of John Hewson, aged one year seven months and twenty-three days.

PINTO—July 2nd, of cholera, Maria Arcangela, the wife of Mr. L. P. Pinto, Medical Attendant, B B. and C. I. Railway, Surat, aged 27 years, deeply regretted.

BARTLEY—July 7th, at Colaba, Bombay, William Bartley, of Great Yormouth, Norfolk, England, Pensioned Pilot H. E. I. Company's Service.

Let us not preach God's Fatherhood as being a comprehensive title for inanity; for a kind of half-asleep, smiling good-nature, by which men are allowed to do about what they please, and to do it as they please. That view is contradicted not only by the Word of God, but by every ideal through which we form a notion of fatherhood. You do not believe in men and woman with such characters as some men attribute to God. The father and mother you look back to and revere, loved you, and you knew they loved you: but they loved you so that they meant to make something of you, and whipped you as well as coaxed you. They sought your good, but they did not spare your cries. They sought by the application of government from the top to the bottom—by the co-operative use of the physical, the magisterial and the personal elements of fatherhood—to bring you to manhood. . . .

—I have been young and now I am old, and bear my testimony, that I have never found thorough, pervading, enduring morality with any but such as feared God,—not in the modren sense, but in the old, childlike way. And only with such, too, have I found a rejoicing in life,—a hearty, victorious cheerfulness of so distinguished a kind, that no other is to be compared with it. . .

—The martyrs to vice far exceed the martyrs to virtue, both in endurance and in number. So blinded are we by our passions that we suffer more to be damned than to be saved. . .

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Bombay, 12th September 1874.

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